WESTERN LUMINARY.

"TO DO GOOD AND TO COMMUNICATE, FORGET NOT."

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TERMS OF THE

WESTERN LUMINARY.

THOMAS T. SKILLMAN,

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From the North-Carolina Telegraph

MOSES, THE PIOUS NEGRO.

IT was on a fine morning in the month of May, that, to recruit my exhausted strength with a ride, I left the dwelling of a friend, residing near the foot of the North Mountain, in the Great Valley of Virginia. The meadows were abundantly watered by the streams that passed through them, and were covered with the richest verdure, and all nature around me, seemed to smile in the sunshine of heaven. I could not help ejaculating as I passed along, O that my soul might be as well watered from the fountains above: Then the rich velvet carpeting, which nature has so profusely thrown around me, would not outvie, in beauty, the graces that would flourish in my soul! I pursued my excursion, and leaving the more thickly settled parts of the country, I followed the meanderings of a small rivulet, which seemed to be hastening away from its precipitous channel in the mountains, to join the sluggish ocean; and ever and anon, it would rush over the rocks with a noise, that would spread over the neighbouring hills, and almost make the approaching stranger think, he was listening to the distant drops of rain, as they were shed down on the leaves of the stately oak or chesnut by some passing cloud.—I had pursued this course for some miles, without seeing the habitation of man, when, I espied near the end of the valley, and the foot of the mountain, an aged negro silently pursuing the toils of the day on a small farm. I immediately alighted from my horse, glad to see and converse with a human being after my solitary ramble. His head was whitened with age; and the deep wrinkles in his face, and a stoop in his shoulders, indicated that he had seen hardships. I approached him, and he gave me one of those looks of mingled dignity and benignity, so peculiar to some of the sons of Africa.

"Old man," said I, emboldened by the kind look he gave me, and determined to lose no time in becoming acquainted with his real character, "you seem to be fulfilling the curse pronounced on fallen man—getting your bread by the 'sweat of your brow.'" "Ah massa, (said he, wiping the falling sweat from his face,) me have no reason to complain—me have great many blessings left yet—me have Jesus Christ and his Gospel, and that is enough for poor old Moses."—"You seem to be quite shut out from world, (said I,) I suppose you have but few temptations in this lonely place." "Oh, Massa! (said he,) wherever me go me carry this bad heart, (putting his hand to his breast,) and it is that that lets in the world.—Me have to pray against the world, at night, and in the morning,

and then me have to fight against it all day. The Devil can get up in these mountains, sir, as well as any where else, for he tempted our Saviour on a mountain" "But, uncle Moses, (said I, for I found that was his name) you seem to have been long a pilgrim to the heavenly country." "For forty years I have found (said he,) that the Lord has been good to old Moses; and that he that trusts in the Saviour, shall never be moved." 'But, (said I,) are you never tempted to forsake the Saviour." "Me heart (said he,) mighty deceitful, and Satan keep trying to get old Moses; but my master in Heaven says, 'by grace are ye saved through faith, and that not of yourselves, it is the gift of God.' This is my hope, that he that has be gun a good work, will finish it.—When you plant corn, massa, you don't go off and leave it, and let the birds pull it up, or the grass kill it; so when God plant seed in the sinner's heart, he don't go away and leave it to die."

"You say you are tempted sometime-?" 'Yes, massa, sometimes devil come and whisper in Moses' ear—'Moses, you serve hard master—he send sickness—he send poverty—he send trouble—he send fly kill all Moses' wheat'—but I say, devil liar—he no hard master, for he knocked at the door of my heart and I would not let him in, and then he knock and knock, until Moses bliged to open the door, and ever since me found him to be good. He has bound up his heart when it was broken—he has come to Moses' bed when he was sick—he has borne with his sins—he has not cast him off because he was poor, and old, and did not love him as much as he ought; and then, he died for poor Moses' soul. Oh no! he is not hard master. He may take away my wife, and my chiidren; and he may burn down my house—lay me on a sick bed, and smite me with his own dear hand, and still Moses will love him, and say, it is all for good." As he said this, a silent tear stole down his cheek, but it was an unostentatious tear—I could not help saying to myself, what would I give for such tears, and for such heavenly love and gratitude, as seemed at once to commingle in the heart of this pious old negro.

"You have preaching here, I suppose," said I. After telling how far the preaching place was, he proceeded: "Sometimes Moses go to preaching—his heart feel like lead on it, and then Mr. B. (the minister) preaches so good, Moses' soul get happy—and then Bible preach—woods preach, and every thing preach; and then when his hand has the plough, Moses' soul is in heaven." "You have a Bible, then?" "Yes, (was his reply,) me learn to read thirty years ago, and now when it rain all day Sunday, me read and sing and pray, and find that Jesus Christ can come to the ugly old cabin of poor Moses."

The day, in the meantime, wearing away, and other engagements pressing on me, I bid the old man farewell, with the confident hope of meeting him in Heaven. I afterwards learnt, that he was remarkably punctual in attending preaching, and through all the congregation to which he belonged, he was considered as a standard for piety—that his conversation was in heaven. On the next Sabbath I attended preaching in the neighbourhood, and I soon recognized old *Moses* in his seat. In the animated and impressive part of the minister's discourse, and it was one that would have done credit to any head and any heart, *Moses'* whole soul seemed to be in his countenance—he seemed to be silently feeding on the promises. In the afternoon, at a prayer meeting, I prevailed on the minister, although somewhat against custom, to ask him to pray. And such a torrent of eloquent feeling as he poured fourth, I scarcely ever heard. His language was so sim-

ple, yet he seemed to be so much in earnest, that I was charmed. It was what might be truly called humble importunity.—His prayer seemed to make all feel that the Almighty was present His voice was soft and mellow, but not more so than his heart; and when he had finished, I thought I could give up all my learning and worldly prospects to have the humility, the devotional spirit, and the nearness to heaven, of pious old Moses.

ARCHBISHOP SHARP AND THE HIGHWAYMAN

The celebrated Granville Sharp was descended from an ancient and respectable family in Yorkshire. His grand father was the venerable John Sharp, archbishop of York, a man eminent for integrity, learning, disinterestedness, and holy devotion to the duties of his office. An anecdote of so singular a character is related of this excellent man, that we think we shall gratify our readers by inserting it.

African Repository.

"It was his lordship's custom to have a saddle horse attend his carriage, that, in case of fatigue from sitting, he might refresh himself with a ride. As he was thus going to his Episcopal residence, and was got a mile or two before his carriage, a decent, well looking young man came up to him, and with a trembling hand and faltering tongue, presenting a pistol to his breast, demanded his money. The archbishop, with great composure, turned about, and looking steadfastly at him, desired him to remove that dangerous weapon, and tell him fairly his condition. Sir! Sir, with great agitation, cried the youth, your money instantly! Hear me, young man, said the archbishop, you see I am a very old man, and my life is of very little consequence; your's is far otherwise. I am named Sharp, and am archbishop of York; my carriage and servants are behind; tell me what money you want, and who you are, and I'll not injure you, but prove a friend. Here take this,—and now ingenuously tell me how much you want to make you independent of so destructive a business as you are engaged in? O, Sir, replied the man, I detest the business as much as you. I am—but at home, there are creditors who will not stay. Fifty pounds, my lord, indeed would do what no tongue can tell. Well, sir, I take your word; and upon my honour, if you will, in a day or two, call on me at ——— what I have now given shall be made up that sum. The highwayman looked at him, was silent, and went off; and at the time appointed actually waited on the archbishop, and assured his lordship his words had left impressions which nothing could ever destroy.

Nothing more transpired for a year and a half, or more; when one morning a person knocked at his grace's gate, and with peculiar earnestness, desired to see him. He entered the room where his lordship was, but had scarce advanced a few steps before his countenance changed, his knees tottered, and he sank, almost breathless, to the floor. On recovering, he requested an audience in private The apartment being cleared, *My* lord said he, you cannot have forgotten the circumstances at such a time and place; gratitude will never suffer them to be obliterated from my mind In me, my lord, you now behold that once most wretched of mankind; but now, by your inexpressible humanity rendered equal, perhaps superior, in happiness, to millions. O, my lord, (tears for a while prevented his utterance) 'tis you, 'tis you, that have saved me, body and soul; 'tis you that have saved a dear and much loved wife, and a brood of children whom I tendered dearer than my life. Here are fifty pounds; but never shall I find language to testify what I feel. Your God is your witness; your deed itself is your glory; and may Heaven and all

its blessings, be your present and everlasting reward. I was the younger son of a wealthy man; your lordship knows him ——— my marriage alienated his affection, and my brother withdrew his love, and left me to sorrow and penury A month since, my brother died a bachelor, and intestate. What was his, is become mine; and by your astonishing goodness, I am now at once the most penitent, the most grateful and happiest of my species.'

MITIGATION OF SLAVERY IN DEMERARA.

The benevolent in Great Britain, who have exerted themselves for the mitigation and gradual abolition of negro slavery in the West Indies, are beginning to reap the fruits of their labours. An ordinance has been passed by the proper authorities in Demerara and Essequebo, providing for the religious instruction of the slaves, and the improvement of their condition in other respects. The following are some of the provisions of the law.

N. Y. Observer.

"Slaves are in future, in case of criminal prosecution, to be allowed counsel at the expense of the colonial interest. No slave, upon penalty of 600 gilders for every offence, is to be required to work from the time of sunset on any Saturday evening to the time of sunrise on Monday morning. Religious instruction is to be provided, and Sunday markets abolished. The whip is no longer to be carried either as a badge of authority, or as a stimulus to labour. Offences are not to be punished till the day after their commission, in order to prevent the indulgence of passion. No female slave is to be flogged under a penalty 1400 guilders Every person keeping working slaves, above six in number, is required to keep a "*punishment record book*," which is to be laid before the Protector of Slaves twice a year. Marriage is encouraged by premiums given to females for every child born in lawful wedlock. Slaves are not to work more than 12 hours in any day; and those who are married are not to be sold separately, nor is any child under sixteen years of age to be torn from its parents. The testimony of slaves is to be received in courts of justice, upon a certificate being received from their respective religious teachers, that they understand the nature of an oath. Saving's banks are to be established, and property may be acquired and disposed of by the slaves."

This law was passed in October last, and was to take effect from the 1st of January 1826.

SLAVERY IN THE DISTRICT OF COLUMBIA.

Mr. Miner, a member of the house of Representatives, from Pennsylvania, offered in that body, several days since, sundry resolutions respecting the abolition of slavery in the District of Columbia. In the National Gazette we find the annexed letter from a gentleman in Washington to his friend in Philadelphia, which was, no doubt, elicited by the introduction of Mr. Miner's resolutions. The circumstances here detailed are revolting to humanity, and a disgrace to the country, and it behoves the Representatives of the people to lay the axe to the root of the evil without delay.

N. Y. Gaz,

"In the House of Representatives this morning, Mr. Miner, of Pennsylvania, offered several resolutions, calling the attention of Congress to Slavery and the Slave Trade, as they exist in the District of Columbia. The reading of the resolutions created great excitement. Mr. M. said it was not his intention then to ask for their consideration; but if at another day the House should find time to take them up, he did not doubt but he should be able to

give such a statement of facts as would induce the House to unite with him in opinion—he hoped unanimously. It had been his wish to offer the resolutions earlier in the session, but he had been industriously engaged in gathering information, and could not be prepared sooner to sustain the proposition. Many of the southern gentleman seem-seeming much excited, it being thought impolitic to bring on a discussion prematurely, especially in the present state of the public business; and the object of bringing this very delicate but most important subject distinctly before the house and the nation having been effected, the House refused to consider the resolutions, without calling for a division.

"It is only by slow and painful steps that this measure can be effected. The public attention must first be aroused to its consideration; then enlightened; when a just judgment in respect to the matter will be formed. I do not despair of seeing the southern members themselves, in time, the advocates of this great measure. It was by a slow and painful process that the Slave Trade was abolished in England It will perhaps surprise you to learn that more than one third of the population of the ten miles square—the seat, the chosen seat of government for this great republic—is black; and of this number more than six thousand are slaves. There are more slaves per mile square in this District, which ought to be the model of perfect freedom, than there are inhabitants of all descriptions per square mile in Pennsylvania or Virginia: and it is an alarming fact that the slave population increases faster than the white.

"The public will be surprised to learn that this District is made the head quarters for carrying on the domestic slave trade. During the last year there were one hundred and twenty-four slaves committed to the prison in this city for the purpose of sale. The prison cannot hold them all, and there are certain low taverns in town, called Pens, where the slave dealers keep their purchases, and when they have a drove, they take a long chain like an ox-chain, and on each side of this, iron the slaves, the right and left wrists together, the pairs sufficiently far apart to walk, and then eight, ten or twelve pair, thus ironed, are driven off. Hundreds thus manacled pass the bridge or go down in the steam boats every year. In the newspapers of this city you will read in one column, "This chosen and happy seat of republican government," and on the other, "Cash in the market, and the highest price given, for likely young negroes."

"I have visited the cells of the prison of this place: A single case will give you some slight idea of the cruelty and horrors of the slave trade, and as carried on in the Federal city. In one cell was a woman and three children, brought into the district and confined for sale. The price was $800 for the whole, or either would be sold separately—mother and children parted! But this is not all. We learned she was the wife of a freeman in Maryland. The husband had worked hard to bring up their children—they had nine, and as fast as they grew large enough for market, they were taken from him and sold. Now she had arrived at an age no longer to bear children, she and the remainder of her little ones, were taken from the husband and sent to the Federal city prisons, supported by the whole people of the United States, to be sold from her husband and home forever!

"Many, very many, of the most intelligent citizens of this city, who have its interests much at heart, know that the city can never wholesomely flourish until a free white population shall be substituted for that which exists. Slaves buy no land—build no houses, and tend nothing to the improvement of

a place. Is this evil to be perpetuated forever!"

CIRCULATION OF THE BIBLE IN PRUSSIA

The following extract of a letter from the Rev. Dr. Pinkerton to the Directors of the British and Foreign Bible Society dated Elberfield, in Prussia, 24th June 1825, will be read with interest.

Family Visitor.

On my way from Cologne, I visited the institution of Count Von der Recke, for orphans, young criminals, and Jewish Proselytes, at Dusselthal, situated about a mile to the eastward of Dusseldorf. The Count is a man of about thirty-five years of age, of a benevolent and mild aspect, but of delicate health. It is seven years since he began this establishment in favour of the juvenile outcasts of society, the orphan and the Jew. I saw upwards of 100 of the boys at dinner, mostly from ten to fourteen years of age. He has fifteen Jews at present in his establishment, of whom five are not yet baptized. We visited their workshops where young and old are taught trades—weavers, tailors, shoemakers, carpenters, &c. &c.; and a corn mill and an oil mill form part of the machinery at work in the establishment. At present there are 250 souls belonging to this institution; their time is divided betwixt labour and learning, and their religious improvement forms a chief object in the plans of the Count. He gave me some account of the distribution of our last grant of Bibles and Testaments, part of which I saw in use in the workshops and in the schools. He has circulated a number of Testaments among the Catholics in the surrounding villages, and on this account has had to meet with much opposition from the priests: he is still desirous, however, of continuing the good work, and he says that he has many applications for copies which he cannot satisfy. I would therefore propose to your Committee to place at his disposal 300 copies of Gossner's Testament, bound, for distribution among the Catholics about Dusseldorf.

I reached Elberfield in the afternoon of the 21st. On entering the Wupper valley my admiration was roused afresh, not merely at the beauty of the natural scenery on both sides of the valley, but at the increase of fine buildings for manufactories and dwelling houses, and at the wealth, industry, and glow of general prosperity so apparent in the people and in the place. The number of inhabitants is now augmented to upwards of 50,000 in Elberfield and Barmen. These are ministered to in spiritual things by twelve pastors, all of them decidedly evangelical preachers, who live in harmony, and enjoy each a stipend of about 200l. per annum, with a free house. The majority of these excellent men, with upwards of twenty other members of the the Committee of the Bible Society, I met in the evening of the 22d inst. On entering I was addressed by the chairman of this respectable assembly, in a mild and affectionate christian strain, as the founder of their institution about eleven years ago. (since which period I have not had an opportunity of visiting them,) on which the rich blessing of God had been abundantly poured. In my concise reply to this welcome, I gave glory to Him to whom it is due, and then requested the Secretary, Mr. Ball, to read an account of our last anniversary, in German, which I had put into his hands. This was listened to with great attention, and excited lively interest. I then addressed the meeting for about half an hour on the progress of our Society in different parts of its extensive sphere, on the opposition which the cause meets with in different parts, and showed how the Lord overrules that for good; and on the obligations which lay upon them to extend more efficient

help to the Catholic population in their own district, which exceeds 400,000 souls.

Since the foundation of their Society in 1814. they have circulated 11,942 Bibles, 6,254 Lutheran, and 3,245 Catholic Testaments, with 15,206 Psalters. Their income has been 26,984 dollars, of which they assurred me only about 300 remained in their treasury. Hitherto the Lord has helped, and they trust that, in future, their means will not fail to carry forward this blessed work. I propose proceeding from this to Iserlohn to-morrow morning, where the Committee of the Bible Society have been requested to meet me in the evening.

MISSION TO JERUSALEM.

The Jewish Expositor for February contains a letter from Dr. Dalton, giving an account of a visit which he recently made to Jerusalem, preparatory to his taking up his residence there with Mrs Dalton, which, notwithstanding the difficulties, and dangers attending it, he has resolved to do. Dr. D. says: *Ib.*

As yet little or nothing has been attempted in Jerusalem; the visits of all the missionaries have been for short periods; none of us can be said to have occupied this station. Before moving my family,(a serious undertaking here,) I thought it most prudent to see, myself, the different stations amongst the Jews, and with this view made my late journey. I feel now deeply convinced it was a right step. It has been my lot to reside in Jerusalem during a time of unceasing troubles; but after the most mature reflection. I cannot see sufficient grounds to consider it imprudent for a family to attempt a residence there. As regards missionary operations from all I could learn, there has been nothing effected amongst Jews, further than that they highly respect the English, and seem (as elsewhere) to have lost much of their national prejudice against them as Christians; they appear to feel them their friends; and to look to them in times of trouble. As to the door open, little is really known, as nothing of any consequence has been tried. Missionaries must come to this field prepared to wait, and now and then to do "here a little and there a little"

Dr. D. urges the importance of procuring from the British government the appointment of a consul at Jerusalem. If a pious man were placed in such a station he would protect missionaries from insult and injury, and might do much to increase his usefulness, particularly among the European Jews resident in that city.

FRANKLINS LEGACY TO MECHANICS.

Among the charities of Philadelphia, may be enumerated the bequest of Dr. Franklin, to the Corporation of the city, for the purpose of lending small sums "to such young unmarried artificers, under the age of twenty-five, as have served an apprenticeship in the city, and faithfully fulfilled the duties required in their indentures."—The legacy amounted to 1000*l.* No loan to one person is to exceed 60*l.*, nor to be less than 15*l.* The interest paid by the borrower is 5*l. per cent.*; and he is required to give a bond with two sureties for the repayment of the money. The present amount of the sum, including interest due, is $17,596, being an increase of $13.152. Dr. Franklin calculated, that, at the end of 100 years, it would amount to 131,000*l.*, or $580,630; of which he directed, that 100,000*l.* should be applied to public purposes, and the balance of 31,000*l* left to accumulate for another century, at the end of which period it will amount to four millions of pounds sterling; which sum is to be divided between the inhabitants of Philadelphia and the State of Pennsylvania.

WESTERN LUMINARY.

Two Dollars per annum, in advance.

LEXINGTON:
TUESDAY, JUNE 20. 1826.

Fourth of July, and American Colonization Society.

The following preamble and resolution were adopted by the General Assembly of the Presbyterian Church, at its late session in Philadelphia. We most ardently hope that the recommendation will be attended to by the Churches in the Western Country. The amount collected in the Presbyterian Churches in this town, on the Sabbath succeeding the last 4th of July, was about 50 dollars in specie. Should collections be taken up in all the Churches in Kentucky, a very large sum might be raised for this most laudable object.

"*American Colonization Society.*

"The following report from the committe appointed on the Colonization Society was received and adopted, viz.

"The Assembly having witnessed with high gratification the progress of the American Colonization Society in a great work of humanity and religion, and believing that the temporal prosperitory and moral interests of an extensive section of our country; of a numerous degraded and miserable class of men in the midst of us, and of the vast continent of Africa now uncivilized and unchristian, are intimately connected with the success of this institution, therefore

"*Resolved*, That this Assembly recommend to the churches under their care to patronize the objects of the American Colonization Society; and particularly that they take up collections in aid of its funds on the 4th of July next, or on the Sabbath immediately preceding or succeeding that day; and whenever such course may be thought expedient, to give them assistance in such manner as may be most conducive to the interests of the general cause."

For the Western Luminary.

INFIDEL PAMPHLET.

A few weeks since three copies of a pamphlet were forwarded by mail to as many young men in this town. What renders the circumstance curious, is, that the youths are not informed to whom they are indebted for the favour done them. It would seem that the author is one of those who 'do good by stealth, and blush to find it fame.' But a sight of the pamphlet rather induces me to suppose him of the same family with tha character described by Solomon, as casting in sport, 'firebrands, arrows, and death.'

The matter of the pamphlet may be judged by the mottoes.

"There is no devil, and there is no hell."

"Death is an eternal sleep."

I shall not defile the readers' mind by the smallest extract from the often refuted trash now once more retailed. These sons of earth, like their prototype in the Dunciad, rise with fresh vigour from the cast out filth in which they wallow.

Hume's favourite argument is again brought forward, although long since known as a *petitio principii*, a begging the question.

The author takes for granted the non existence of matter from eternity, the pure mind then existing in boundless space. He tells us that the contemplation of this pure mind, constitutes our great happiness, and that its wisdom and power are pointed out in the book of nature. In spite of evil, he believes that all is for the best; yet believes that millions of species may exist, perfectly happy, and that as many more may exist which have never known happiness, but are as perfectly miserable as the wretches condemned to Hell can be supposed.—Yet he believes that the will of God could have made all perfectly happy if he had so pleased, but that he had a right to do as he would with his own creation. Still he denies his right of punishing guilt in crea-

tures whose worst actions were, as he says, foreseen and intended by their Creator: a comfortable doctrine for the wicked. Believing that nothing comes from nothing, he yet believes that God created matter out of nothing. He steals the principle of piety from the religion he rejects, professing the deepest submission to the will of his Heavenly Father, a deity whom he describes as calling into being both wretchedness and misery.—I shall copy no more of these glaring inconsistencies, of which, *I* dare say, the reader is already weary.

The predecessors of this hopeful youth, (for such from his crude and ill digested performance I judge him to be,) were in my younger days even more stupid. They denied or doubted the existence of a Deity. But atheism seems to have grown ashamed of her cap and bells, and I congratulate her wretched children upon their having made a single step towards common sense, in beginning to adopt the language as well as some of the sentiments of Christianity. Let them proceed—Let them advance towards the regions of light, till they learn to bear the blaze of day, or till, dazzled by the intolerable splendor, they turn their owlish optics back to that utter darkness whence they first emerged. Till then they are welcome to the worship of the being whom they have set up; a deity who, having taken pains to make a world, as bad or as good as it pleased him, is perfectly at ease about its virtues or vices, both having equally sprung from his own intention.—Hence the author very naturally joins in the sentiment expressed by the heroes of the Dunciad, in their address to the goddess Dulness—

"O hide the God still more, and make us see,
Such as Lucretius drew, a god like thee
Wrapt up in Self, a God without a thought,
Regardles of our merit or default."

Metaphysics, the region in which this youth has lost himself, lies under a cloudy sky. 'Tis a science, or rather a language, with the ideas, or the words of which a professor may easily beguile himself, as well as others. A lively wit characterized it as resembling the old minuet dance, in which the performers, after a variety of elegant evolutions, finished at the point where they began:

Set on metaphysic ground to prance,
Shew all their paces, not one step advance.

is the art of arranging words, its principal, perhaps only use, consisting in compelling a close and steady exertion of mind. Its practical use is small indeed, as is sufficiently shown by the variations of its professors.—By its assistance Hume drove body and soul together out of the world, leaving nothing behind but impressions and ideas. Reid attacked and disproved his doctrine—for which good deed Stewart has ever since been making Reid's eulogium. And now Brown assures us that Reid's attack was made upon a non entity. 'Who shall decide when Doctors disagree?' or rather what value can we set upon a science whose best professors cannot settle a plain matter of fact. That the author of the pamphlet referred to should reject the immortality of the soul, is not strange, but his fanatical eagerness in propagating his pernicious sentiments, appears extraordinary. That a believer should wish his fellow mortals to participate in that happy futurity, the hope in which forms his strongest incitements to well doing, and his most effectual solace in distress, is reasonable enough. But that a man who has reasoned himself down to a level with the beasts that perish, should be desirous of spreading his belief, appears so strange that we know not how to account for it, but by supposing a malignity of soul which finds comfort in bringing down others to its own level—a quality hitherto supposed to be peculiar to demons.

'Tis said that some wretches have been known to sculk about boarding schools, with a view to sell to the thoughtless residents books of a nature the most dangerous to their young minds. Compared with these the highway robber is an angel. Yet even these have the excuse of the poison-vending apothecary, 'their poverty, but not their will consents.' The assassin may plead personal wrongs, a Beauchamp may even exult in his revenge; but for the wretch who corrupts youth without a motive, who gratuitously takes off the reins and applies the goad during the fiercest and most dangerous age of man, I know no punishment too severe, and can only wish that his deserts might be judged of by a jury of the fathers of those whose principles he had assailed. Perhaps

buoyed up by fanaticism, he might exult in such a situation, assert his excellent intentions, and avow his readiness to die in support of his principles. 'Tis rather uncommon for a man to become a martyr for the devil, yet tis possible that the pampbleteer, though denying the existence of his master, may be willing to perish in his service. An opportunity would have been given him under Plato's Republic, the laws of which consign him to the gallows. He is safe in our day We feel deeply for the very few whom his contemptible efforts may pervert, and rob of those comforts which religion alone can give. But we defy his impotent efforts against religion itself. That remains fixed in the heart of man, not a barren sentiment of admiration and astonishment, but a vivifying principle, an active affection, derived from the strong consideration that He first loved us and daily regards our actions; a principle so deeply implanted that, as Adam Smith (a philosopher of rather a different stamp from him now before us) observes, 'Nature itself teaches us to hope that wickedness will be punished in a future state, and our sense of its ill deserts pursues it even beyond the grave.'

The saint, in contemplating not only the grandeur and wisdom of the supreme Being, but also his purity and benificence, deeply conscious of his infirmities, humbles himself in dust and ashes. He says to the worm, 'Thou art my brother.' But this deep laid foundation of humility, is in fact the ground of his elevation. He calls the Deity his father in a sense very different from that in which our pamphleteer views him. Hence he asserts his diguity, and his actions are more likely to be suitable to his illustrious origin. He leaves to the philosophist that preposterous ambition which levels human nature with the brutal, well knowing that he who claims the death of a dog, will probably emulate the life of one. Perhaps the sentiments of Doctor Franklin, as those of a man by no means bigotted, may have some weight on this subject. He informs us that in his younger days he took up with the Deists, and pleased himself in writing a pamphlet, in which he reduced virtue and vice to a level. But afterwards, observing that the man whom he first knew professing this new religion, or rather irreligion, had treated him most basely; that the youths whom he had perverted to his opinions had repaid him with ingratitude; and that, before he was aware, his own conduct, in a particular instance, had become equally depraved, he began to be uneasy, and to be apprehensive lest those reasonings, which to him had appeared so clear, might perhaps involve some unseen fallacy. That which was productive of evil, he thought, could hardly be true: and, therefore, though unable to refute his own reasonings, he resolved not to guide his practice by them. This was an excellent commentary upon the text, 'The tree is known by its fruit.'

The principles of the adverse sects of Epicureans and Stoics are well known, and equally well the men who sprung from each. Whatever might be the exceptions in a very few mortals, of uncommonly happy composition, the sect of Epicurus produced generally such men as might be expected from its tenets. But for the men of the Stoic sect, the asserters of the doctrines of Immortality and Providence, let Montesquieu speak. "Never were any principles more worthy of human nature, and more proper to form the good man, than those of the Stoics. It was this sect alone that made citizens, this alone that made great men, this alone that made great emperors."

I close with Doctor Franklin's reply to a correspondent who had requested his opinion of a work opposed to religion, and earnestly recommend it to the serious consideration of those young men who fancy that they have made discoveries tending to injure religion.

C.

"Dear Sir,

"I have read your manuscript with some attention. By the argument it contains against a particular Providence, though you allow a general Providence, you strike at the foundations of all religion. For without the belief of a Providence that takes cognizance of, guards and guides, and may favor particular persons, there is no motive to worship a Deity, to fear its displeasure, or to pray for its protection. I will not enter into any discussion of your principles, though you seem to desire it. At present I shall only give you my opinion, that though your reasonings are subtle, and may prevail with some readers, you will not succeed so as to change the general sentiments of man-

kind on that subject; and the consequence of printing this piece will be a great deal of odium drawn upon yourself, mischief to you, and no benefit to others. He that spits against the wind spits in his own face. But were you to succeed, do you imagine any good would be done by it? You yourself may find it easy to live a virtuous life without the assistance afforded by religion; you having a clear perception of the advantages of virtue, and the disadvantages of vice, and possessing a strength of resolution sufficient to enable you to resist common temptations. But think how great a portion of mankind consists of weak and ignorant men and women, and of inexperienced inconsiderate youth of both sexes, who have need of the motives of religion to restrain them from vice, to support their virtue, and retain them in the practice of it till it becomes *habitual*, which is the great point for its security. And perhaps you are indebted to her originally, that is to your religious education, for the habits of virtue upon which you now justly value yourself. You might easily display your excellent talents of reasoning upon a less hazardous subject, and thereby obtain a rank with our most distinguished authors. For among us it is not necessary as among the Hottentots, that a youth to be raised into the company of men, should prove his manhood by beating his mother. I would advise you therefore not to attempt unchaining the tiger, but to burn this piece before it is seen by any other person whereby you will save yourself a great deal of mortification from the enemies it may raise against you, and perhaps a good deal of regret and repentance. If men are so wicked *with religion*, what would they be if *without it*? I intend this letter itself as a *proof* of my friendship, and therefore add no *professions* to it; but subscribe simply yours,

B. FRANKLIN."

BIBLE SOCIETIES.

There are 3000 bible societies in the world, founded all within twenty years. Their annual receipts are about £1,000,000 ($4,500,000) and more than three millions of Bibles have been distributed over the globe in 140 different languages. *Phila.*

GENERAL ASSEMBLY.

Extracts from the Report of the Proceedings of the General Assembly, published in the Philadelphian.

FRIDAY, MAY 26.

Synodical and Presbyterial Reports.

The following report made by the committee, to whom was referred the Synodical and Presbyterial reports was made and adopted.

It appears that there are under the care of the General Assembly fourteen Synods, comprising eighty five Presbyteries, and that sixty-eight Presbyteries have sent up to this Assembly reports more or less complete. Those Presbyteries which have sent up reports have given the number and names of Ministers, congregations and licentiates and the number of candidates.—They also report the number of those ministers who are settled pastors; and of those who are stated supplies, or without charges. They report also the number of congregations supplied and the number vacant; of the vacancies, those which are able to support pastors. They report also the number of communicants and of baptisms. Eighteen Presbyteries have reported collections for the Presbyterial funds, leaving sixty-seven Presbyteries which have not reported—forty-one Presbyteries have reported for the education fund, leaving forty four Presbyteries which have not reported—forty seven Presbyteries have reported for the missionary fund, leaving thirty eight which have not reported—fifty five Presbyteries for the commissioners fund, leaving thirty which have not reported, fourteen Presbyteries have reported collections for the Theological Seminary leaving 71 which have not reported.

The whole number of Ministers reported by the abovenamed 68 Presbyteries, is 985; of licentiates 152; of

candidates of 176; congregations 1524; of the ministers, 635 are settled pastors, and 350 are stated supplies or without charge.—And of the congregations, 944 are supplied, and 549 vacant. The number of communicants added last year in 720 congregations is 9557, and the whole number of communicants in 931 congregations is 99,674. The number of adult baptisms in 457 congregations is 1983; and of infant baptisms in 751 congregations 9397. Seventeen Presbyteries have made no reports on any subject to the present Assembly; but from the last reports received from 15 of these delinquent Presbyteries, it appears that they contained 150 ministers and had under their care 32 licentiates, 25 candidates, 251 congregations and 9,995 communicants; so that the whole number of ministers now ascertained to belong to the Presbyterian Church in the United States is 1,135—the whole number of congregations returned is 1775; of communicants 109, 667; of licentiates 184, and of candidates for the gospel ministry 201.

It is much to be regretted that in more than 700 of our churches, we are still unable to ascertain even the number of communicants, and that all the Presbyterial reports are more or less imperfect.

It is therefore recommended, that all the churches be directed by this Assembly, to be careful to make their annual returns to their respective Presbyteries; and that the Presbyteries transmit to the Assembly their reports, in the precise forms published in the minutes of the last year.

SATURDAY, MAY 27.

Union of the A. B. C. for Foreign Missions and the United For. Mis. Society.

The Assembly proceeded to the consideration of the report of the committee, on a communication from a Committee of the Managers of the United Foreign Missionary Society, and after mature deliberation the following resolutions were adopted.

Resolved, That the General Assembly do consent to the amalgamation of the American Board of Commissioners for Foreign Missions, and the United Foreign Missionary Society.

Resolved further, That this General Assembly recommend the American Board of Commissioners for Foreign Missions, to the favourable notice and christian support of the Church and people under our care.

MONDAY, MAY 29.

Churches in the Cherokee Nation.

A petition to form a Presbytery to consist of the missionaries and churches in the Cherokee nation, was taken up and committed to Dr. Rice, Dr. Richards and Mr. M'Elroy.

An application for the division of the Synod of Tennessee was taken up and committed to Mr. Reid, Mr. Alexander and Mr. Hamilton.

Marriage of a deceased wife's sister.

The committee in the case of Mr. M'Crimmon's appeal from the Presbytery of Fayetteville, which had suspended him for marrying his deceased wife's sister, reported, that no relief could be granted him without an alteration of XXIVth Chap. sect. 2d of the Confession of Faith; but on account of the diversity of opinion and practice which exists on this subject, they submitted in substance the following resolution, which was adopted.

Resolved, That the Presbyteries be and they are hereby directed to take this matter into serious consideration, and send up in writting to the next General Assembly an answer to the question, whether the clause in said section relative to this matter shall be erased.

Division of the Synod of Tennessee.

The Petition for the division of the Synod of Tenessee was was granted, so far as to constitute the Presbyteries of West Tennessee, Shiloh, Mississippi and North Alabama into a Synod to be denominated the Synod of West Tennessee. Their first meeting is directed to be at Huntsville on the second Wednesday of October next, at 11 o'clock A. M. The Rev. Robert Hardin, or in case of his absence the Senior Minister then present, is directed to open the Synod with a sermon, and to preside until a moderator be chosen and Synod regularly organized

New Synod.

The Petition for a new Synod to be called the Synod of Indiana, and to be composed of the Presbyteries of Salem, Madison, Wabash and Missouri was granted:—They are directed to meet at Vincennes on the third Wednesday of October next.—The Rev William Martin, or in case of his absence, the senior minister then present, is to open said Synod with a sermon, and to preside until a moderator is chosen and the Synod duly organized.

American Sunday School Union.

The following resolution reported by a committee appointed on a communication from the American Sunday School Union, was recommended and adopted, viz.

Resolved, That the General Assembly do cordially approve of the design and operations of the American Sunday School Union; and they do earnestly recommended to all the ministers and churches under their care to employ their vigorous and continued exertions in the establishment and support of Sabbath Schools.

WEDNESDAY, MAY 31.

Theological Seminary at Hampden Sidney College.

The Committee to whom was referred the proposal of the Presbytery of Hanover respecting the Theolgical Seminary under the care of said Presbytery, reported the following Resolution, was was adopted.

Resolved, That the General Assembly will agree to take the Theological Seminary of the Presbytery of Hanover under their care and control—The plan of the Seminary has been examined by the Committee, who are of opinion that it is such as meets the approbation of the General Assembly.

Rules of the House.

4. That the Assembly will in future continue to bear the reading of the narratives on the state of religion sent up by the Presbyteries; but after having heard them they will deliver them into the hands of the Stated clerk, with permission to publish, free of expense to the Assembly, in periodical papers, such extracts as he may deem proper and edifying.

5. That the Assembly will hereafter prepare no general narrative on the state of religion.

REVIVALS.

From a correspondent we learn, says the Connecticut Observer, that there is religious attention at Wethersfield, and that one hundred have attended a meeting for inquiry. We have also heard of one or two other towns, in this State, not mentioned hitherto, in which are favourable indications, as respects religious feeling.

Revival in Cabot, Vt.—A letter from Mr. Isaac P. Lowe, dated Cabot, May 3, and published in the Vermont Watchman, states, that 79 have been received as members of the church in that place, of which number 63 date their first religious experience since the first of December last. Additions have also been made to other denominations.

A copious shower of divine mercy, says the Western Recorder, is still de-

scending on the village of Utica.—*Many* have participated in its blessings: but what multitudes are still parched with spiritual drought! and how many are in all the barrenness and sterility of unbelief! Many are scoffing—some are doubting the genuineness of the work—multitudes are hardening themselves in impenitence; and among the friends of religion there are yet some to whom the strong language of scripture applies —"What meanest thou, O sleeper! Arise, and call upon thy God." What motives does this state of things present, for perseverance in prayer! The hand of the Lord is still stretched out in mercy towards us; and let the thought give fervency to our supplications.

In Whitestown, last Sabbath week, twenty three were baptized by Elder Galusha! The work is also going on ward with power, in the Presbyterian congregation. *ib.*

The following is a list of the revivals in Massachusetts, which have come to my knowledge within the last six months. Many of them, and I know not but all, are still in a state of progress. Some of them commenced within a very few weeks, and their influence appears to be rapidly extending into various parts of the State—Revivals of religion are every where and at all times important, but especially are they so, in a region where error of an exceeding dangerous kind prevails, as it has done, and still does, in the vicinity of these outpourings of the Holy Spirit.

Six months since there was scarcely a revival in the State, all was darkness and desolation; but now we may well exclaim, what hath *God* wrought? I have not the means at hand for making the statements as minute and interesting as I could wish; such as it is, however, is at the service of your readers.

Williams College, about 27 subjects among the students; Williamstown, more than 100; Whately 150; Hawley, Plainfield, Belchertown, 30; Northampton, Wellfleet, 70; Reading 40; Agawan 130; West Springfield, Brimfield, Feeding Hills, 90; Lanesborough 20; Great Barrington 20; Suffield, Williamsburg, 20; Fitchburg 50; Longmeadow, Springfield, Lowell, Randolph, 15; Taunton 70; Townsend, Ashburnham, Sturbridge.

The numbers mentioned as subjects of the revival are doubtless in many instances far to small. Many of the towns have not been heard from since an early period of the work. God grant that the work may go forward.

Western Recorder.

We mentioned a short time since, that there were favourable appearances in Canandaigua. It appears from the following extract of a letter, from the Presbyterian clergyman of that village to the editor of the Recorder, that there is now an extensive revival there.

"At our last communion we admitted forty one to the church, and we anticipate an addition of many more soon. We trust that there is no appearance that the work is at all declining, but constantly growing more and more interesting We hope we are not forgotten in the prayers of our brethren.—*Ib.*

A letter from the Rev. Mr. Gillet, of Rome, to the Editor of this paper, dated the 18th inst. mentions, that during the present revival in that place, there have been received into his church "236 new members, and 11 by letter from other churches." We also learn from the same source, that the spirit of a revival continues among them.

The particulars of this interesting revival, we trust will be given in due season. *Ib.*

800

A UNIVERSALIST PREACHER CONVERTED.

The following article is copied from a late number of the Northern Spectator.

"We have received a communication which has the sanction of a name, stating that Rev. Aaron Kinsman, who has officiated as pastor of the Universalist congregations for four years past, in the town Wells, came out on Sunday, the 30th ult. with a full and entire renunciation of his Universal principles;—and implored the forgiveness of God and his audience for his long continuance in the public dispensation of error. He made his declaration before a very large concourse of people from Wells and the adjoining towns. He declared that he had been in the belief of his doctrine for about six years; and had not been aroused till within a few months past, and that it was calculated to "make the heart of the righteous sad, and strengthen the hands of the wicked."

LIBERAL DONATION.

At the late anniversary of the New-York Sunday School Union, a gentleman, after the exercises of the evening were closed, came forward and requested an introduction to the Society's Treasurer. On meeting him and taking him by the hand, he said, "Sir, I consider myself a debtor to your excellent institution *one hundred dollars;* please send to my office *for that amount.*

CHRISTIAN MISSIONS.

A man who is hostile to the *spirit* of Missions, is destitute of Bible religion. I would be distinctly understood; I say the *spirit* of missions—not always the operations of missionaries.

The Bible is a missionary magazine—the apostles were missionaries—the Saviour came from heaven to earth on a mission—a mission of love—he went about doing good.

A host of deists assembled to burn the Bible; the foreman approached the fire—he trembled; and addressed his companions thus—let us form a better before we burn this book—the Bible was saved.

Before we attempt to annihilate all the present schemes of benevolence, and missionary plans, let us form something better. C. P.

Extract of a letter from Rev. Mr. Goodell, dated Beyroot, December 4th.

I have now two venerable Armenians with me—the one an archbishop, and and the other a priest. They have both very remarkable beards, having never shaved themselves. They have renounced the superstitions and abominations of their church; and contrary to all their usages, and the laws of the church for 1200 years, have married wives. We hope they will do much good.—*Western Recorder.*

The Learned Professions.—The Rev. Mr. Cornelius, of Salem, in an eloquent discourse delivered by him in the Old South Church in Boston, said that it had been ascertained that twelve hundred young gentlemen were preparing for the profession of medicine, six hundred for law, and five hundred for the ministry, the last year in the United States.

GOVERNOR TROUP.

The Raleigh (N. C.) Register of Friday last, contains the following paragraph:

"We learn from the Georgia papers received yesterday, what from previous indications we were led to expect, that Governor Troup has determined to stand by the old Treaty made at Indian Springs, and has, of course, refused to acknowledge the validity or the treaty recently ratified."

EMMAUS——A SACRED ODE.

Abide with us, for it is towards evening — Luke xxiv. 29.—BY THE REV. THOMAS RAFFLES.

Abide with us—the evening shades
Begin already to prevail;
And as the lingering twilight fades
Dark clouds along the horizon sail.

Abide with us—the night is chill,
And damp and cheerless is the air.
Be our companion, Stranger, still,
And thy repose shall be our care.

Abide with us—thy converse sweet
Has well beguiled the tedious way;
With such a friend we joy to meet,
We supplicate thy longer stay.

Abide with us—for well we know
Thy skill to cheer the gloomy hour.
Like balm thy honey'd accents flow,
Our wounded spirits feel thy power.

Abide with us—and still unfold
Thy sacred, thy prophetic lore.
What wondrous things of Jesus told:
Stranger, we thirst, we pant for more.

Abide with us—and still converse
Of him who late on Calvary died:
Of him the prophecies rehearse;
He was our friend they crucified.

Abide with us—our hearts are cold;
We thought that Israel he'd restore:
But sweet the truths thy lips have told;
And, Stranger, we complain no more.

Abide with us—we feel the charm
That binds us to our unknown friend.
Here pass the night, secure from harm,
Here, Stranger, let thy wanderings end.

Abide with us. To their request
The Stranger bows with smiles divine;
Then round the board the unknown guest
And weary travellers recline

Abide with us—amaz'd they cry.
As suddenly, whilst breaking bread,
Their own lost Jesus meets their eye,
With radiant glory on his head.

Abide with us—thou heavenly friend;
Leave not thy followers alone.
The sweet communion here must end—
The heavenly visitant is gone.

TO THE PATRONS AND FRIENDS OF THE WESTERN LUMINARY

In answer to the question very frequently asked—*Will the Western Luminary be discontinued after the expiration of the second year?*—The Editor now gives notice, that it is his intention, should Providence spare his life, to continue the publication another year. He has come to this determination in consequence of the additional number of subscribers recently received, and the assurance of friends that many more will be obtained whenever it is known that the publication will certainly go on. The paper will be enlarged, so as to contain nearly one-third more matter than it does at present, in an equally if not more convenient form for preservation and binding. While this alteration will be attended with a very considerable increase of labour and expense on the part of the editor, no advance will be made in the terms of subscription. The next volume will commence with the first Wednesday in July, and it is desirable that the names of new subscribers be sent in previous to that time.

CONDITIONS.

The Western Luminary will be published in weekly numbers, of eight large quarto pages each, (making 416 pages in a year,) of good paper and type, at two dollars per annum, in specie, if paid within the first six months—two dollars and fifty cents, if paid with the last six months—or three dollars if not paid within the year. Persons procuring subscribers, and becoming responsible for them, will be allowed ten per cent on all monies collected, together with one copy gratis to those who procure ten subscribers.

THOMAS T. SKILLMAN.

June 7, 1826.

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